February 26
1925

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." MATTHEW 6: 33.

No. 9, Vol. 87 | Thursday, February 26, 1925 | Price One Penny

JESUS CHRIST IS THE SON OF GOD*

JOSEPH FIELDING SMITH

OF THE COUNCIL OF THE TWELVE

"FOR he taught them as one having authority, and not as the scribes."

I have listened with great interest to the remarks that have been made by my brethren at the various sessions of this conference. I know that their words have rung true, that they have been accompanied with power, with authority; that they have penetrated the hearts of the people, and that we have gone from this building at the close of each service rejoicing, and bearing witness, one to another, that the truth has been declared; and, I believe, with the determination of making it more thoroughly a part of our lives when we depart from this conference. Truly we have heard the word of the Lord, and it has been spoken in power. The counsel, the advice, the instruction have been given unto us in authority. There has been no discordant note, no uncertain sound, but everything that has been said has been said with the conviction of the truth, and we rejoice.

Yet nothing has been said that is new. There has been no new revelation, no presentation of something that we did not understand, nothing that we have not previously been taught, and which has previously found a place in our hearts, for the truth endures forever. It is always new, it grows brighter with use. We love it the more we come in contact with it, which is not the case with falsehood.

In one of the revelations given in the early days of the Church, the Lord said, speaking of the ordinances of the Gospel, that

*Address delivered in the Tabernacle, Salt Lake City, at the fifth session of the General Conference, October 5, 1924.

He revealed "a new and an everlasting covenant, even that which was from the beginning." Those words are very significant. It is new because truth does not grow old, and yet was from the beginning, and hence must endure through all time, and through eternity; for that which is true must remain.

Throughout the world to-day, as we have already been informed by a number of the speakers, there is commotion and a spirit of unrest; and the people, many of them, feel that it is something to their credit to hold radical views, to consider themselves to be progressive, and make attack upon things that have stood and have endured throughout the ages. This tendency is not alone found in the political world. It is found in the world of education, of religion, of government, of business and everywhere. Men are departing from the well-worn paths, no matter how good they are, and feel that conservatism is a reproach; that it is the duty of man to do away with that which is old, or which has been established, and find something that is new. We stand practically alone in the world, yes, absolutely alone in the world, representing the truth of the living God, declaring to all men the principles of eternal truth which do not change. The Gospel of Jesus Christ is not new in the sense in which the world looks upon things as being new, for it has endured through the ages, not merely since the days of the advent of the Son of God, but from the beginning of the world, for the plan of salvation was prepared for the benefit of man and was declared unto him in the beginning. These principles do not change, they cannot change, they must endure immutably through all time.

The Christian world may be divided into two camps, one bitterly opposing the other; one calling itself the progressive or modernist division, the other calling itself the fundamentalist division. They may think they are founded upon the truth of the Gospel as it has been established. But we stand for the revelations of God as they have been revealed in this dispensation, known as the dispensation of the fulness of times, unchangeable, immutable, enduring forever, because they are eternal.

If there is any one thing that brings joy and peace and satisfaction to the heart of man, beyond anything else that I know of, it is the abiding testimony, which I have, and which you have, that Jesus Christ is the Son of God. That is a truth that cannot be changed. Men may attack it; they may ridicule it; they may declare that He is not the Redeemer of the world, that His mission was not true, or that its purpose, through the shedding of His blood, was not to grant unto all men the remission of sins on condition of their repentance. They may refuse to believe in the resurrection from the dead, or even that Christ Himself came forth, as the Scriptures declare, after He had been put to death by His enemies; nevertheless the truth remains. He did die for the sins of the world, He did bring to pass redemption from

death, He did grant unto men the opportunity of repentance and remission of sins through their belief and acceptance of the principles of the Gospel and of His mission. These truths are fundamental, they shall endure; they cannot be destroyed no matter what men may say or think. Furthermore, the mission of Jesus Christ teaches us that there was a time when man departed from the truth, when transgression came into the world, and man, through his agency, sinned or violated a law, which brought death upon the world. For Christ came to atone for sin, to bring again the restitution of life, of peace, of happiness, through the things which He suffered. Now anything which is contrary to that is not true.

I bear witness to that which was said by President Grant at the opening session of this conference, that there is no place in the Church of Jesus Christ of Latter-day Saints for the man who does not accept, without reservation, the atonement of the Lord Jesus Christ, who does not believe that His mission in this world was to redeem, to restore, to grant again unto man the privilege, through his faith, through his repentance and his worthiness, the opportunity of coming back again into the presence of God the Father and His Son, Jesus Christ. If there are within the Church those who have these so-called modernist tendencies, who deny the miracles of Christ, the miracles of the Scriptures, the doctrines known as the Gospel of Jesus Christ, who cannot accept Him as the Redeemer of the world, then they shall repent of their sins, for it is within the power, and it is the privilege of each individual member of this Church to know the truth for himself, through the gift and the power of the Holy Ghost. There need be no doubt, no uncertainty, in regard to this matter. The Lord has taught us these principles in modern revelation. He declared them while in His ministry upon the earth.

I know that there are those who make the statement that Christ did not declare Himself to be the Son of God during His ministry. To the contrary, that was the claim He made from the beginning of His ministry, and which has been repeated in the revelations that have come unto us in this dispensation, one of which I shall read:

"Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I Am, even Jesus Christ—

"The light and the life of the world; a light that shineth in darkness and the darkness comprehendeth it not;

"The same which came in the meridian of time unto mine own, and mine own received me not;

"But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons.

"And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel—repentance and baptism by water, and then cometh the baptism by fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom."

Those words are true, absolutely true. I bear witness of this fact because I know it; you know it; and so we stand firmly planted on the rock of truth, bearing witness that Jesus is the Christ, the Son of the living God, and that through Him comes redemption from death, which passes upon all men irrespective of their belief or their unbelief, their acceptance or their rejection of his mission, and also through Him comes redemption to man from sin on condition of his repentance and endurance to the end.

May we be faithful and true in the discharge of every duty and to the truth which God has revealed to us, and endure in righteousness to the end is my prayer, in the name of Jesus Christ. Amen.

ARCHÆOLOGY AND THE BOOK OF MORMON

J. M. Sjodahl

Not long ago an assertion was made to the effect that "recent archæological research accords wonderfully with the historical facts set forth in the Book of Mormon." It has occurred to me that a further explanation of that statement might not be unacceptable, in view of the tremendous importance of the subject.

For instance, modern research has called attention to a widespread American civilisation that antedated that of the mound builders and the architects of ancient Mexico, Central and South America. It tells us that the mounds known as shell heaps, or kitchen middens, which dot the American coasts all the way round from Maine to California, mark the sites of ancient settlements of a race that attained some degree of civilisation "at a period undoubtedly prehistoric, but not necessarily many thousands of years old," as John Fiske puts it. Dr. Dall, who made a special study of the shell heaps on the Aleutian Islands, reached the conclusion that the earliest deposits there are about 3,000 years old, and, as those islands were peopled from the American side (Dr. Brinton, *The American Race*, p. 20), it is a safe estimate that the earliest shell heaps on the continent date back at least 1,000 years earlier, that time being required for the necessarily slow movement northward from the original place of settlement, wherever that may have been. But by going back four thousand years we reach, almost, the date generally assigned for the building of the tower of Babel, when the Jaredites, according to the Book of Mormon, emigrated from somewhere in Asia to the western side of the world. Is this not evidence of accord between

the results obtained by archæological research and the Book of Mormon?

The question is emphasised by all the facts known of the shell heap people. They were fishers, subsisting chiefly on oysters, cockles, mussels and aquatic animals generally. They were also hunters and trappers, living on the products of the chase. They cultivated the land, for they had stone mortars in which to crush the grain. They believed in a hereafter, as evidenced by their tender care of their dead, and they very likely engaged in devastating wars, for evidences of cannibalism have been found among the bones unearthed, and it is safe to say that cannibalism is but the twin brother of savage warfare, as history seems to prove. Dr. Foster, judging from the crania examined, concludes that the shell heap people preceded the mound builders and were a different people.

I am making no assertion that cannot be substantiated, but, if the Jaredites were the builders of the settlements of which the earliest shell heaps mark the sites, the accord between the Book of Mormon record of the Jaredites and the conclusions of modern research concerning the shell heap people is almost perfect. The shell heap people have certainly left their bones "scattered in the land northward" (Omni 22), as they were found, mixed with the bones of beast, by the expedition of King Limhi (Mosiah 8:8).

With regard to the present Indians, modern research has come to the conclusion:

(1) That they are *one* race.

Dr. Brinton includes even the Esquimaux in this classification. His observation is that the entire race is "singularly uniform in its physical traits, and individuals taken from any part of the continent could easily be mistaken for inhabitants of numerous other parts." He further argues that the culture of the native Americans strongly attests the ethnic unity of the race, and this, he says, applies equally to the ruins and relics of its vanished nations as to the institutions of existing tribes.

The psychic identity of the American Indians, Dr. Brinton further points out, is illustrated in their languages, which, notwithstanding their diversity in lexicography and surface morphology, are strikingly alike in their logical substructure, or what Humboldt calls their "inner form."

This unity is, finally, indicated by their social institutions, their arts, myths, traditions and religious rites.

Is not the unity of the Indian race the teaching of the Book of Mormon?

(2) That "the primitive lines of emigration, so far as they relate to North America, were probably from *the south to the north*; nor is there wanting historical evidences of such a movement."

I quote this from Dr. Foster, *Prehistorical Races of the United States*, p. 380.

Later movements were from the north to the south. Mexican records mention an empire from which the so-called Toltecs came, which was broken up by foreign invasion or internal disturbances. It is said that after thirteen years of conflict they finally moved southward into Mexico, where they founded the city of Tollan. (James C. Southall, *Recent Origin of Man*, p. 532). That the Toltecs could not have been very numerous when they arrived in Mexico is clear from the fact that some students of archæology do not even regard them as a separate tribe, while others hold that they had formed an empire in Mexico, which was broken up by the Aztecs in the 10th century of our era.

Are not these movements, first from south to north, when the Nephites retreated before Lamanite hordes, and then from north to south, after the battles of Cumorah, as for the first movement, expressly taught in the Book of Mormon, and, as for the second, implied in the flight of Coriantumr to Zarahemla, and the escape of Nephites "into the south countries" (Mormon 6:15)?

(3) That whatever the origin of the Indian civilisation and whatever modifications it may have had, due to either internal or external causes, it still retains unmistakable marks of its relationship with the civilisations of Asia and Egypt, and especially the Semitic branch of the eastern culture.

This is my own conclusion based on Indian myths and traditions and numerous words of Hebrew and Egyptian origin, as disclosed by modern research.

Such Indian words as Abnaki, Manta, Scyri, Lamano, Andes, Malqui, Izamal, Ehejeh, Rama, Apa, Ishu, and scores of others are clearly of Asiatic relationship, and many are pure Hebrew or Egyptian.

According to Adair some North American Indians, at a certain festival, sing these mystic words:

"Yo Meshica,
He Meshica,
Va Meshica."

If this is true we have here a song, or anthem, consisting of the words Yoheva Meshica, almost identical with the Hebrew, *Jehovah Mashiach*, or *The Lord Messiah*. The Hebrews never pronounced the word Jehovah, and the correct pronunciation of it was finally lost, and is lost to this day. Possibly these Indians have preserved the pronunciation of it as received from their Lamanite, or Nephite ancestors, in this song, in which the sacred word is found in three syllables between the word Messiah. Adair also claims that he heard Indians sing another song, "Shiluh yo, Shiluh he, Shiluh va," in which the word Yoheva is found between the word Shiluh, thrice repeated. But Shiluh is evidently the Hebrew, Shiloh, of the Exodus, which also refers to the Messiah, and means "messenger" or perhaps "peace-maker," referring to the great Prince of Peace.

ORIGIN OF THE PEARL OF GREAT PRICE AUTHENTIC

"THE ORIGINAL manuscripts from which the book called the Book of Abraham by the Latter-day Saints was translated are unquestionably of true Egyptian origin, and the plates reproduced in the pages of the work are easily deciphered by one educated in Egyptology," declared Dr. Jean Capart, Egyptologist of the University of Brussels, who was a recent visitor in Salt Lake City, Utah.

"Two of the plates are read without difficulty, the characters being plain and legible, but the third has been marred in reproduction for publication, but it is clearly of authentic origin," he continued.

Dr. Capart said it was customary to place writings and manuscripts with the Egyptian dead after they were mumified, and that the papyrus manuscripts found in the mummies sold to Joseph Smith were of true Egyptian origin, so far as he has been able to discover. He said that the characters on the plates reproduced for publication by Joseph Smith may be compared with recently discovered writings taken from Egyptian tombs and placed in the museum of the Brussels Egyptology Foundation of Queen Elizabeth, and a noted likeness is apparent.

Speaking of the Egyptian knowledge of astronomy mentioned in the record translated by Joseph Smith, Dr. Capart said the people of the age spoken of possessed most advanced information concerning the planets and the stellar system. He declared their knowledge was so accurate that from calculations made from the stars they worked out a calendar of three hundred sixty-five days to the year, with five days added at the beginning of each quarter century to even up the enumeration. This vindicates the statement made in the Book of Abraham that the Egyptians were learned in the science, he said.

Dr. Capart lauded the Latter-day Saints for their study in Egyptian, wondering at the same time why there is not a greater study of the science as a result of the foundation their religion has in the authenticity of the Book of Abraham. He suggested that even greater information similar to that possessed in the translation by Joseph Smith may be forthcoming with further investigation of the Egyptian discoveries.

Dr. Capart was present at the opening of the tomb of King Tutankhamen as a member of the Belgian party with Queen Elizabeth, and has made many other studies and investigations concerning the ancient race. He is the author of several books on the subject.—*Deseret News.*

MEN grumble because God puts thorns on roses. Wouldn't it be better to thank God that He puts roses on thorns?

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, FEBRUARY 26, 1925

EDITORIAL

TRUE RICHES

THE phrase is frequently heard, "Oh, I wish I had riches!" or, "If I were rich, how much better it would be!" In fact, this thought is expressed so often that it prompts the question: What is meant by riches? A dictionary definition is: "that which makes one rich; an abundance of land, goods, money or property; wealth, opulence, affluence. That which appears rich, sumptuous, precious, or the like. Riches do not consist in having more gold and silver, but in having more in proportion than our neighbours."

It is evident that these definitions have in mind a certain kind of riches—those that are measured in terms of this world's goods. But such are not the only kind for which human beings yearn when they say: "If I had riches!" This may be but an obtuse way of expressing the ambition and want of the soul for a bettered condition.

Inherent in human nature is the desire for ease and luxury; and a man's economic condition is often such that he has justification for his wish to have a greater share of the world's substance without reference to other forms of riches. Unfortunately, however, there are cases where the desire for riches is not so much the wish for better conditions for self, family or society, but love of gold itself. When thus viewed, riches become a curse to man and a cancer in society.

The desire for better conditions to some men finds no other interpretation than in thoughts of worldly property. To the person who has not an excess, it appears that the only means whereby his happiness may be secured is through an appeal to wealth. His desire for happiness is commendable, but the manner of satisfying it is wrong. The experience of those who have attained earthly riches is certainly not that which justifies the conception that wealth is all that is necessary to insure happiness.

When money becomes a man's god, a perverted sense of relationship to society results. The workman, the merchant, the teacher, the capitalist—each, when actuated by a desire to gain wealth, loses the main purpose of life. A man whose only motive for action is the pay he is to get does a poor piece of work and eventually fails to secure even that which he desires most of all—

his reward in gold. There is a legitimate desire for enough wealth to insure comfort and the better things of life, but when the bounds are over-reached, the ennobling phase of work becomes debased and vitiated.

Worldly riches have a definite place in the scheme of things, and within certain well defined limits the desire to accumulate them is commendable and landatory. The husband and father who provides a better home for his family; the doctor who equips himself to render aid in a better manner; the scientist who offers new ways of advancing the conditions of his fellowmen; the artizan who invents new conveniences for mankind—each is using this world's goods in the true spirit of stewardship. And society is duty bound to reward the doer in a measure commensurate with the service rendered. Thus riches become a stimulus to man and a boon to society.

But while this class of riches when used aright may appear as most desirable and wholly in keeping with man's highest ideals, true riches are not those that can be measured on the gauge of the material world. Far more transcendent and grand is a class that is often misunderstood and excluded from the term "riches." A Great Teacher, many centuries ago, referred to them in comparison with what man ordinarily calls wealth, and said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Heavenly riches are those that God would give; and they are eternal possessions fortified to withstand the attacks of men, time and the elements. These are the riches of the heart, and are so priceless as not to admit of comparison with money or material things. In fact, many willingly forfeit their earthly treasures in order to acquire the simplest of God's gifts. Health! What a priceless gift of God to man! Witness the men who willingly surrender their possessions in search of the health that years of slavish toil demanded as the price of their accumulations.

But desirable as health may be, it is insignificant in comparison with other true riches provided by God. When the young ruler in search of these riches came to the Christ with the superficial question, "What shall I do to inherit eternal life?" he received the admonition and promise: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." To the astonished disciples who questioned the truth of this, the Saviour further explained: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." And life everlasting is the reward God gives for a faithful heart.

The man who strives for the kingdom of God is building up true riches in heaven and in the hearts of his fellowmen that will outlast time, and that will be treasured long after the clay that performed the deeds has decayed and is no more. The Saviour lives because He performed for men that which they could not do for themselves. In losing His life, He found it; and the one who follows His example gains the truest of riches—life everlasting.

G. Martin Hopfenbeck.

THE OUTLOOK FOR ZIONISM

Paul B. Cannon

(*Concluded from page 119*)

The world war was the jar which started rolling American support to Zionism. Due to cutting off trade, there had been a threatening destruction of the Jewish colony in Palestine. European Zionists were too involved in the war to lend their aid. In August, 1919, a conference of American Zionists was called in New York City. Organisation was planned there for an emergency fund for the relief of the colonists. Mr. Louis D. Brandeis, since made a member of the United States Supreme Court under President Wilson, was elected to head the American Jews.

The efforts of Mr. Brandeis were not the only valuable contribution to the work. They gave respect to the cause and interest was aroused much the same as by the capable leadership of Herzl in Europe. He was immediately supported by large Jewish organisations.

The efforts made during the war were only to preserve the colony in Palestine. Loans were made to farmers; schools were kept up by sending food to the students; and medical equipment was sent. During the war the money sent was in large amounts. The budget rose between 1914 and 1919 from £2,800 to £600,000. The efforts to maintain the colony received a serious setback when the Turks expelled all Jews who had migrated from allied countries. These sought refuge in Alexandria under British protection.

Soon Palestine was made one of the objectives of the Allies and on November 2, 1917, the following declaration was made by Arthur J. Balfour, the then Secretary of State for Foreign Affairs: "His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine or the rights and political status

enjoyed by Jews in any other country." This declaration by the British was endorsed at the time by a great many other countries and of course gave heart to the Zionists.

Jerusalem was taken in December, 1917, and shortly after a commission was sent by England to rehabilitate Jewish settlements and institutions and make general plans for immigration. This commission was aided by men from the United States and some in Palestine. In September, 1918, General Allenby completed the taking of the Holy Land for the Allies.

Since the end of the war the most important political event to the Zionist program is the appointment of England as mandate over the country. As stated by Samuel Untermeyer in the *Forum* of January, 1923: "The present government of Palestine has been placed there by the League of Nations on condition that its administration facilitate the creation of a Jewish National Home." But it is not agreed by all that the work of building the Holy Land again for the Jew is progressing as it should. Mr. Zangwill, who was associated with Herzl, is most opposed to the present situation and method of development. He says:

"There can be no Jewish nation in Palestine because all but four per cent. of the land is owned by Arabs who have no disposition to part with it. And even should the land be bought from them or expropriated, and the Arab population transferred elsewhere (as to Mesopotamia) there could still be no Jewish nation in Palestine because England holds a mandate over the territory. England will encourage the Jewish homeland, but no independent nation. Therefore, at best, Palestine can only become a new part of the 'Diaspora,' the dispersed body of Jewry scattered throughout the world."

But Zangwill probably has the same ideal that Herzl had of an immediate mass migration of all Jews. He says that Zionism is dead. But for the past five years the immigration has been going on faster that before. The slowness of the present process is beyond doubt discouraging to the person who thinks of the Zionist movement only as an overnight occurrence. At present the country would not support a large number of people, as it would need to in such a case. Reconstruction must take place first. Mr. Ramsey McDonald, who was quoted in the *Forum* of January, 1923, on what he saw by way of reconstruction, describes one of the settlements under Jewish leadership:

"The community consisted of one hundred fifty persons selected from those who, as members of the Labour Corps, had worked on road making for twelve months. They had settled on a large piece of land between the railway and the top of a hill, part of which was swamp, and all of it practically without cultivation. There they are planting fourteen thousand eucalyptus trees of sixty varieties, four thousand pines, five hundred cypresses, ten thousand olives, together with apple orchards, vineyards, tobacco

plantations and orange groves; they are digging and preparing the land for cultivation; they believe they are laying the foundation of a new Zion."

The same number of the *Forum* made the following comment: "Not only in detail work, but in larger schemes for the whole country, the Zionists are ushering in a new age. In the four years from 1918 to 1922, the Jewish investments in Palestine have exceeded £800,000. The Rutenberg scheme which is collecting funds in America will harness the waters of the Jordan to supply Palestine, poor in coal and oil, with light and water."

What is being done by way of reconstruction is of a permanent character, agriculture being the chief industry in the reconstruction. Before the country will support a large nation it must be changed industrially. Without irrigation the land will not produce enough. Repopulation can take place only as fast as the economic resources are developed. The practical Zionist is the one that is making preparation, however slow, to be ready to receive the millions of Jews. It is estimated that there are about fifteen millions of them throughout the world to-day.

But the funds of this work are not as readily subscribed as they were during the war. American Jews do not seem to be as directly interested in the migration to Palestine as they were in its relief. This is best evidenced by the fact that during 1922 only sixty-six Jews left America to go back to the Holy Land. But in other countries they are moving faster. The report is made in *The New Palestine*, of October 10, 1924, that during September two thousand four hundred Jews were admitted into the country. In the previous month the number was two thousand six hundred seventy. Recent acquisition of land has increased fifty per cent. They hope to raise the immigration to three thousand a month in the near future.

America gives the largest money support if not the greatest in contributing colonists. The money does not compare with that given during the war, but an increase is hoped for. During the Jewish year, ending in October, 1923, the Jewish National Funds Bureau for America collected $150,328. During the last Jewish year, $200,036 was received. They aim at getting $500,000 during the coming year.

After reviewing the recent immigration Dr. David Yellin says: "With the progress registered so far, it is easy to see what will happen in Palestine when the Rutenberg scheme is set on foot. It will mean a tremendous surge forward of every variety of undertaking. So far, electricity has been provided for Jaffo and Tel-Aviv, for Haffo and Tiverias. Jernsalem will shortly be added to the list. But the main scheme, the harnessing of the Jordan, still waits for the proper increase in funds."

The Jews not only hope for a new political freedom but it is expressed by some prominent leaders that when they are settled

they will produce a high civilisation. They feel that they have contributed in the past the world's greatest book, the Bible, and that the world will again be led in modern thought by their standards. Their egotism, as a race, is high, in which they do not regard in the same light as the Christian does their rejection and crucifixion of Christ. Rabbi Jael Blau says:

"In Palestine the Jew will find himself once again; there he will find his God and rediscover his Jewish soul. He will release his creative energy, found his own culture and cease to be a pensioner upon the charity doled out of the good will of the world. Rather, he will develop his originality and send forth from the motherland his peculiarly Jewish contribution to human civilisation which the world will accept with better grace at this distance than it does to-day from a proximity too close for mutual comfort."

On the changes that must take place he adds: "The Jew must learn how to face difficulties squarely, man fashion; how to meet them without subterfuge, short cut or loophole. He must also learn that the mind is but one half of man's being, while spirit is the other half and the better half at that."

Lastly, there is the miracle of the revival of the Hebrew language. No outsider can have an adequate idea of what it meant to make the ancient tongue of prophet and psalmist live again on the lips of the neo-Palestinians. It meant the creation practically of a new language on the basis of the old; and it is simply marvelous how fast the modern Hebrew language is becoming a flexible medium of expression for both literary and every-day use. And the young Palestinian Jews, even the little children, are passionately devoted to their old-new language, which they regard as the symbol of their new freedom. By going back to the old home and the old culture all that is broken in Jewish life will be repaired and made whole again. Upon this conviction rests the establishment of the Hebrew University which may yet gather into its halls the greatest intellects of Jewry.

FROM THE MISSION FIELD

Baptism—A baptismal service was held at Lowestoft (Norwich Conference) on the 14th inst., with President James D. Moyle presiding. Short talks were given by Elders Walter F. Whitehead and Ben E. Summers. One candidate was baptised by President Moyle and confirmed by Elder Maurice R. Barnes.

Meetings of Traveling Elders—The traveling Elders of the Newcastle Conference met in Priesthood meeting at Sunderland on the 7th inst. A talk on the Book of Mormon was given by Elder Alex. R. Moss. Reports from the Elders showed that at least one

new home of investigators had been opened during the previous month by each pair of Elders; some Elders reported as high as three new homes opened. President William A. Monson presided at the meeting.

The Elders of the Norwich Conference met in regular Priesthood meeting in Lowestoft on the 14th inst. An instructive meeting was held and exceptionally favourable reports were given by the Elders. It was reported that twenty-one Books of Mormon and eleven Articles of Faith had been sold during the previous month, in addition to opening ten new homes of investigators. Elders Ben E. Summers and Selvoy J. Boyer gave short talks. President James D. Moyle presided.

Arrivals and Appointments—The following missionaries arrived in Liverpool, Saturday, the 21st inst., per s.s. *Montclare*, and have been assigned as follows:

For the British Mission—

James H. Bowns, Pocatello, Idaho, to the Birmingham Conference.

Lathael L. Fryer, Salt Lake City, Utah, to the Newcastle Conference.

For the Netherlands Mission—

William J. Denkers, Pocatello, Idaho.

For the Swiss and German Mission—

Julius C. Billeter, Salt Lake City, Utah.

Earl H. Jorgensen, Smithfield, Utah.

Earl R. Romney, Salt Lake City, Utah.

Branch Conferences—Branch conference was held at Mansfield (Nottingham Conference) on the 15th inst. Brother Frank Marriott conducted the evening service. Elder George O. Gee and President Carl E. Pettersson were the speakers.

For the first time in two years, a conference of the Pontypool Branch (Welsh Conference) convened at Varteg on the 15th inst. The meetings were presided over by President Lewis F. Hansen and conducted by Brothers R. C. Thomas and Thomas R. Biggs. The speakers of the day were President Hansen, Brothers Albert Biggs, William Griffiths, R. C. Thomas and William I. Griffiths and Elders Gordon Burt Affleck, Jesse N. Decker, Allen C. Reynolds and Charles L. Johnson.

The Lowestoft Branch (Norwich Conference) held its annual conference on the 15th inst. President James D. Moyle presided and Brother William Walker conducted. The members of the Sunday School gave a program, dealing with prophecies and their fulfilment. The evening service was well attended, there being present one hundred per cent. more than at the previous conference. The speakers were President James D. Moyle, Brother James Hook of Norwich and Elders Walter F. Whitehead, Selvoy

J. Boyer, Ben E. Summers, Maurice R. Barnes, Clifford D. Gough and Dean A. Barker.

Branch conference was held in Gainsborough (Hull Conference) on the 15th inst. The theme, "Persecution, the Heritage of the Faithful," formed the basis of the day's program. The meetings during the day were conducted by Branch President Alvarus H. Parry. Elder William Ned Newell and President Kenneth A. Brady were the speakers of the evening session. A decided increase in attendance over the last conference was a feature indicative of progress in the branch.

Socials—The Blackburn Sunday School achieved another success with their musical entertainment when they presented it before a large attendance at Burnley on the 7th inst.

The Mutual Improvement Association of the Nottingham Branch gave a character dress party on the 7th inst. Refreshments were served, after which a program was rendered and games were played. Representatives from all the branches were in attendance, and also all the traveling Elders of the conference.

The Sunday School of the Handsworth Branch (Birmingham Conference) held a commendable concert on the 7th inst., under the direction of the Superintendency. An interesting one-act play was ably given, after which refreshments were sold. Many members and friends were present, including all the traveling Elders of the conference.

Sisters Lily and Madeline Walker, who are emigrating to America, were tendered a farewell social by the Ipswich Branch (Norwich Conference) on the 9th inst. The evening was spent playing games and in telling stories. An enjoyable time was had by all present. Elders Ben E. Summers and Rulon L. Russon were in attendance.

An interesting open night was held by the Mutual Improvement Association of the Lowestoft Branch (Norwich Conference) on the 11th inst. A well-prepared program was rendered, featuring a one-act play, given by the members of the Mutual. In attendance were President James D. Moyle and Elders Walter F. Whitehead, Maurice R. Barnes and Dean A. Barker.

On Saturday, the 14th inst., the Batley Branch (Leeds Conference) held a successful tea and concert. Tea was served in the afternoon and a program, consisting of songs, recitations and a sketch, was rendered in the evening. The sketch was presented by the younger members of the branch. All present enjoyed the numbers given.

A successful social was held in Gainsborough (Hull Conference) on the 16th inst. An enjoyable program was rendered by members and friends of the branch, following which games were played and refreshments were served. The social was well attended and provided a good time for all. President Kenneth A.

Brady and Elders William Ned Newell and Alvarus H. Parry were in attendance.

On the 13th inst., the Elders and members of the Grimsby Branch (Hull Conference) met in a farewell social for Sisters Grace and Dorothy Nurse who are leaving for Raymond, Alta., Canada. President Kenneth A. Brady and Elders Edward Smith, J. Leland Behunin, LeRoy D. Tingey and William Ned Newell were in attendance. All present had an enjoyable time and unitedly wished the departing sisters success.

SONG OF THE TEAR

I'm the jewel compounded
Of passion and breath;
I am the rainbow of life
And the soft dew of death.

With silent step I steal
Into solitude's hour;
Sorrow and rapture feel
My warmth and power.

Sweet as a drop of rain
To a dying rose,
I heal the heart of pain
And bring repose.

The penitent finds peace
When I appear—
I bring him sure release
From grief and fear.

I am the healing rod
Of saint and seer;
I lead men back to God
Who holds him dear.

That thing divine am I,
To man and near—
That crystal mystery,
The human tear.

—James M. Warnack.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN